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NOTICES OF NEW BOOKS.

Modern Classical Philosophers: Selections Illustrating Modern Philosophy from Bruno to Spencer. Compiled by BENJAMIN RAND. Boston and New York, Houghton, Mifflin, and Company, 1908. — pp. xii, 740.

Experienced teachers of the history of philosophy are in substantial agreement as to the importance of getting the student to read the great masters of philosophy themselves. No amount of brilliant exposition and criticism by the teacher can ever adequately replace such first-hand contact with the classical texts themselves. This holds true even in the case of elementary and general culture courses in the subject. Opinions will differ considerably as to the best way of attaining this desired result. Some teachers will content themselves with having their students read or study at first hand one or two, or at best a very few, masterpieces; others may prefer short representative extracts from many authors. Twenty years' experience in lecturing on the history of modern philosophy to introductory classes confirms the opinion, long ago formed by the writer and put into practice at Yale, that the list of masterpieces read by the students in such classes may advantageously be greatly extended. In the Yale catalogue of 1889 the writer announced that the reading of the following philosophical masterpieces would be required of the students taking his elementary course in the development of speculative thought from Descartes to Kant: Descartes's *Method and Principles of Philosophy*, Pt. I; Bacon's *Novum Organum*; Spinoza's *Ethics* (selections); Locke's *Essay concerning Human Understanding* (selections); Leibniz's *Monadology* and Philosophical Opuscles; Berkeley's *Principles of Human Knowledge*; Hume's *Inquiry concerning Human Knowledge*; Kant's *Prolegomena*. Naturally the principal difficulties, and serious ones, in the way of this were found to be the expense involved in the purchase of so many books and the fact that some of them were not readily accessible.

Since that date three attempts have been made to supply teachers and students of modern philosophy with the literature needed. The first of these was made by Professor E. H. Sneath in his "Modern Philosophers" series (1891 f.). Modeled somewhat on Fraser's admirable volume of *Selections from Berkeley*, the substance of each philosophical system was given in a volume of extracts from the philosopher's own writings, a separate volume being devoted to each philosopher, — Descartes, Locke, Spinoza, Reid, Hume, Kant, etc. The volumes of that series were of unequal size and merit, and the serious mistake was made of placing the price at too high a figure, so high, indeed, that in most cases one could purchase at about the same cost the unabridged works themselves. A second, and far more successful, attempt was made by the Open Court Publishing Com-

pany in its "Philosophical Classics" series, now numbering a dozen volumes. The editor and publishers of that series have done a real service to teachers and students of modern philosophy, and to the reading public. They have issued, in excellent form, inexpensive editions, with two exceptions unabridged, of the modern philosophical classics. It is much to be hoped that the series will be more rapidly extended to include post-Kantian writers (and ancient and medieval as well), and that an attempt will be made to reduce the price to the uniform charge of twenty-five cents per volume. A third attempt to supply the needed literature is now made by Dr. Rand in his *Modern Classical Philosophers*.

Dr. Rand aims to present, in a single volume, in a series of somewhat extended extracts from original texts and standard translations, the essential features, both as to content and method, of the chief philosophical systems "from Bruno to Spencer"; thus furnishing required reading to accompany courses of lectures on modern philosophy, and enabling the instructor to apply the case system, so successfully employed in legal instruction, to philosophical instruction. The philosophers represented in the volume are Bruno, Bacon, Hobbes, Descartes, Spinoza, Leibniz, Locke, Berkeley, Hume, Condillac, Kant, Fichte, Schelling, Hegel, Schopenhauer, Comte, Mill, and Spencer. Dr. Rand rightly observes that no two authorities will entirely agree as to the authors to be chosen; nor, he might have added, as to the relative amount of matter to be taken from each and the particular passages to be selected to represent them.

In Dr. Rand's volume, Bruno is represented by a translation, twenty-three pages, made by Mrs. Josiah Royce and Professor Royce, of the second of the dialogues *On Cause, Principle, and the One*, in which Bruno anticipates Spinoza in emphasizing the unity of all things and the divine immanence in all things. John Toland's English rendering of Bruno's introduction to *The Infinite Universe and the Worlds*, giving as it does a summary of that work, might advantageously have been added.

Bacon is represented by Spedding's rendering of aphorisms one to sixty-nine and ninety-two to one hundred and six of the First Part of the *Novum Organum*, thirty-eight pages in all. These give the general introduction (aphs. 1-37), the 'idols,' and the general description of induction. One greatly misses, however, aphorisms one to twenty of the Second Part, with the specific account of Bacon's new method there given. The essential portions of that account could have been quoted in a few pages.

Hobbes is represented by forty-six pages of selections from the *Leviathan*, much of which might easily have been spared.

Descartes is represented by part of the *Discourse on Method* and *Meditations* I, II, and a part of III. The addition of a few pages from the First Part of the *Principles* would have been an improvement.

Spinoza is represented by fifty-one pages of admirably chosen selections from Elwes's rendering of the *Ethics*, Parts I, II, and V, presenting Spinoza's doctrine of one eternal substance as the immanent cause of the

universe, the three kinds of knowledge, the nature of the mind, and intellectual love of God.

Leibniz is rather inadequately represented by Hedge's rendering of the *Monadology* only, sixteen pages in all. Hobbes was hardly deserving of three times as much space as Leibniz !

Locke is represented by selections from Books I, II, and IV of the *Essay*, forty-eight pages in all. Dr. Rand shows good judgment in including from Book I, unwisely wholly omitted in the Open Court edition of Locke's *Essay*, enough to give the gist of Locke's famous polemic. Dr. Rand has surely erred, however, in omitting the brief but important chapters i and ii of Book IV.

Berkeley is well and adequately represented by the greater part of the *Principles*, forty-four pages.

Hume is given forty pages taken from the *Inquiry*, Sections II to IV, VII, and XII. A few additional pages from the *Treatise*, on substance and the ego, would have been an improvement here.

Condillac is represented by twenty-nine pages of translation, made by Professor de Sumichrast, of Harvard, from the *Traité des Sensations*, giving the famous description of the endowment of the statue with the senses of man in succession. Neef's rendering of the brief chapters vii and viii of the *Logic*, on the "Analysis of the Mental Faculties," might well have been added. As it is, Dr. Rand and Professor de Sumichrast have done a real service in making accessible in English this extract from Condillac.

The first five chapters of Hibbert's rendering of Von Holbach's *Systeme de la Nature* might well have been inserted also, as representative of the materialism of the time.

Kant is represented by one hundred and ten pages, thirty from Watson's admirable condensed rendering, fifty from Müller's translation of the *Critique of Pure Reason*, and the remaining thirty from Abbott's rendering of the *Critique of Practical Reason*. Good judgment has been shown in these selections, which give surprisingly well the contents of the two famous critiques. It would, nevertheless, not have been difficult, perhaps, without injustice to Kant's importance, to have saved nearly a fourth of the space given to him for other writers not represented in the volume.

Dr. Rand has been over generous, surely, in the space allowed to Fichte, forty-nine pages: a translation, by Dr. Rand, of about one half of the *First Introduction to the Science of Knowledge*, twenty pages of matter from Kroeger's rendering of the *Science of Knowledge*, and about an equal amount of matter from Smith's rendering of *The Vocation of Man*. Many would have been quite content with Kroeger's excellent rendering of the entire *First Introduction*.

Schelling is represented by thirty-four pages of matter, translations by Dr. Rand himself of the "Introduction" and of the "Erster Hauptschnitt" of the *System des transcendentalen Idealismus*. These are especially welcome, as, with the exception of the late Thomas Davidson's translations of

the former and of the *Outlines of a System of Natural Philosophy*, and Morgan's rendering of the lectures on the method of university study, practically none of Schelling's writings have ever been translated into English.

Hegel is represented by thirty-five pages of well chosen matter from Wallace's translation of the smaller *Logic*, to which is added fifteen pages of matter on "The Contrite Consciousness" from the *Phänomenologie des Geistes*, so admirably rendered by Professor Royce as to make the reader wish that Professor Royce would give us his promised rendering of that entire work.

Forty-two pages of well chosen selections from Haldane and Kemp's rendering of Schopenhauer's *Die Welt als Wille und Vorstellung* close the German succession.

Comte is adequately represented by eighteen pages, Miss Martineau's condensed rendering of the Introduction to *The Positive Philosophy*; and the volume closes with Stuart Mill's famous chapter xi, of the *Examination of Hamilton's Philosophy*, on "The Psychological Theory of the Belief in an External World," and some thirty pages of well chosen matter from Spencer's *First Principles*, in which, however, the important brief "Postscript to Part I" of the last edition ought to have been found.

Seventy-five more pages, at least, could have been added to the volume without its becoming too bulky. In that way, and by making omissions in the matter from Hobbes, Kant, Fichte, and perhaps a few others, omissions which would not have been serious, enough space could have been gained to have included Reid, Herbart, Hamilton, Lotze, and Cousin, thus rendering the volume much more complete and representative. As it is, Dr. Rand has given us an admirable volume, which will prove a valuable addition to the working apparatus for the teaching and study of modern philosophy. It will be especially useful in connection with courses in the history of modern philosophy which for any reason must be relatively short, and as supplementary readings in connection with longer courses where the principal emphasis is laid on the detailed study of a very few masterpieces. The volume can also be strongly recommended to the general reader. Some of the selections, as already noted, those from Bruno, Condillac, and Schelling, especially, cannot be found elsewhere, and they greatly enhance the value of the book.

Such a book as this will best realize its final purpose, however, as indeed the compiler points out, if it serves as a stimulus to the student to turn to the unabridged writings themselves of the great thinkers. To that end the addition of a few bibliographical references would have been of real service in directing the uninitiated. Such references would not appreciably add to the size of the volume, and ought to be inserted in future editions. It ought to be added that the make-up of the book, including the type and the paper, are all that could be desired.

G. M. DUNCAN.